



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The only superior officer to these two, Lord Wolseley, also encourages the English Army Temperance Association, instead of saying, like those in charge of our army, that soldiers will drink anyhow. (Apply, with stamp, to The Reform Bureau for "Testimonies of One Hundred Military Officers against Canteens." They agree that even the sale of beer under military supervision is bad for health and order in the army, and if so there, it must be so everywhere.)

A MANILA CHAPLAIN LOOSE IN WASHINGTON.

It would be "mighty interesting reading" if the whole story were told of the simple-hearted chaplain from Tennessee, whose righteous soul had been vexed beholding the Sodom which American rum has made in Manila, and who came to Washington on purpose to ask the President, or Secretary of War, to cut off with a stroke of the pen the saloons which exist there by their permission. The President sent him to the Secretary of War, and Congressmen sent him there again, but he got only a hearing in each case. However, his hearing before the Sovereign People, who are hardly less at fault for their consent of silence, ought to call forth such a protest as will become to the government an imperative mandate to cut down this awful traffic, at least to what it was when we took possession, with the avowed purpose of civilizing rather than brutalizing them.

That we have in fact done the brutalizing, history and government statistics both prove. Our soldiers have been carried across the Pacific in transports provided with a whiskey bar,—he bought a bottle to prove it,—and the same illegal infamy was found on the transports that carried our soldiers about the Philippines and brought them home. Some soldiers spent all their final payment for whiskey on the transport returning. Manila streets he found full of American saloons—above four hundred of them—with the horrible accompaniments of gambling and prostitution. Many of our soldiers were captured when intoxicated in the company of native women, and ninety per cent. of the diseases were due to the bar and the brothel. Drunkenness was common among officers as well as privates.

Even the *Army and Navy Gazette*, a defender of the canteens, joins the chaplain in lamenting the dishonor which drink has put upon our army in the presence of the more temperate Filipinos. The latest word is the reluctant admission of the War Department that investigations prompted by the chaplain's charges have shown their accuracy, but the debauchery of soldiers and officers is declared by Secretary Root to be excusable after a hard tropical campaign and victory.

Railroads insist on total abstinence in their employees, and get it in large measure. So does the British army. But the leaders of our army assume that our soldiers will and must drink and be drunken.

WASHINGTON, D. C.

The Fourteenth of April, Nineteen Hundred, at Paris.

BY MANUEL VASSEUR.

In speaking to the nations as she has just done at the opening of the Exposition, France invites the peoples of the world to join her in giving a new direction to civilization. In its simplicity this ceremony, or rather act,

rising above ordinary commonplace things, marked the opening of a superior order of events, and bore the character of real greatness.

Humanity has arrived at a point in its course where the road parts. One of the branches is a continuance of the sad and painful wanderings and butcheries which have engaged peoples in the past. Along this course it has as its guide and evil companion war, and the unspeakable ills which war begets—desolation and death. From the dark night of the ages brute force—destructive physical force—calls to the nations: "Come this way! I will open for you a path through conflagration and massacre. I crush where I pass. I do not reason, I kill. Violence and iniquity are my dearest counselors, and in the fields which I have devastated you shall have the opportunity to construct the bloody edifice of your pleasure."

To these odious words, which, alas! are too often heeded, history responds by the inevitable and oft repeated fall of empires; and by the powerless efforts of Sisyphus, pushing always, but in vain, his stone up to the point of the hill from which it ever rolls back again.

The other branch of the road is lighted with all the splendors of the future. In the domain of peace, labor, fruitful and uninterrupted, pursues its immense task. Concord, the mutual esteem of the nations, allow the application to the well-being and development of life of all the moral forces and those of nature reduced to subjection by science. The earth is transformed by beneficent activities. Siege is laid and victoriously pushed forward against the scourges, pestilences and famines which ravaged and terrified the middle-ages and the ancient world. The fashion of things changes. Progress—true progress—appears. Man respects man; people respects people. They come to love one another, and the right to life is recognized by and for each.

Industry, commerce, agriculture make an advancement which can never again be arrested. Exchange brings fusion of interests, and interests bind the nations together. Intellectual power and moral force finally triumph over brute force, and the sunlight of the beautiful, the just and the true reigns everywhere.

At this turning-point of history, this moment of solemnity, France gives answer to the voice which has been heard from the beginning of time:

"Behold, I set before thee life and death—choose!"

France chooses life, intimately united with peace, and by this choice, this happy change of direction, she enters with full sail upon the shining way of the ideal civilization.

The appeal of Isaiah, repeated from century to century, and re-echoed by the Abbé de St. Pierre, Immanuel Kant, Victor Hugo, Garibaldi; the dreams of Henry IV., William Penn, John Stuart Mill, Lemonnier, David Dudley Field, and so many other illustrious and tireless thinkers, who died in faith and with their eyes turned towards the future,—these dreams, these utopias are taking form and asserting themselves in spite of the resistance and the bloody protestations of the past. And it is France which, giving them life, lifts above them, on the long warlike banks of the Seine, the sacred standard of peace and good understanding among the nations.—*L'Epoque*, Paris.